

Take-Home

Mary

Abide

Module One

What We Found

We laid 2 Samuel 6 beside Luke 1 and found that St. Luke shapes the Visitation so that it reads as an Ark narrative. The correspondences are in the text; that Luke meant them is the natural reading of it, and a longstanding Catholic one, rather than a defined point. David arises and goes to bring the ark up from Baale-judah (2 Samuel 6:2); Mary arises and goes into the hill country of Judah (Luke 1:39). The movement into Judah is a proposed typological association, not a phrase the two texts hold in common. David asks how the ark of the Lord can come to him; Elizabeth asks why the mother of her Lord should come to her. David leaps before the ark; the child leaps in the womb. The ark stays three months; Mary stays about three months.

And Hebrews 9:4 describes the ark as holding the tablets of the covenant, the golden urn of manna, and Aaron's rod, the rod of the priest. She carried the Word made flesh, the bread of life, and the great high priest.

We were also honest about what that does and does not settle. Typology sets a trajectory; it does not define a dogma. The Immaculate Conception and the Assumption do not rest on proof texts, and saying so plainly is what makes the rest of the case credible.

Voices of the Church

Voice of the Church

The Council of Ephesus

431

The council affirmed the title God-bearer against those who would call her only the mother of the man Jesus. The issue was not her status but whether Christ is one person.

Voice of the Church

St. Irenaeus of Lyons

Against Heresies, Book III (summary)

What the virgin Eve bound by unbelief, the virgin Mary loosed by faith and obedience. Second-century material, which means this reading is very early.

Voice of the Church

St. John Damascene

On the Dormition (summary)

Preaching in the eighth century, he sets out the tradition that she was taken up, appealing to what the Church had long held and celebrated rather than to a text.

Ready Response

“Jesus rebuked her.” You are allowed to say you have wondered about that verse yourself. Then ask whether the two of you can read Luke 11:27-28 out loud instead of trading lines about it, and tell your friend what struck you when you read Luke 1 and 2 straight through this week. A shared reading gets further than a rebuttal, and you do not have to pretend you have it all settled.

“The Bible names his brothers.” You will not settle this on the meaning of one word, and the group agreed that pretending otherwise is how you lose a friend. Say plainly that the word alone does not decide it, then offer what you noticed for yourself: Mark 6:3 lists James and Joses among the brothers, and Mark 15:40 names a Mary at the cross, beside Mary Magdalene, as the mother of James and of Joses. Offer it as something worth looking at together rather than as a proof, because it is not one.

“The Immaculate Conception was invented in 1854.” Lead with the concession, the way the session did. This one does not rest on a proof text, and Christians argued about how to say it for centuries before the Church settled the wording. 1854 is the year it was defined, not the year anyone first thought it. Giving ground on the evidence first is what earns you a hearing on everything else.

Live It This Week

- Read Luke 1 and 2 in one sitting, watching for how Luke frames her.
- Read 2 Samuel 6 and Luke 1:39-56 back to back once more.
- Pray one decade of the rosary slowly, thinking about the mystery rather than counting.

Memory Verse

“And Mary said, ‘Behold, I am the handmaid of the Lord; let it be to me according to your word.’”
Luke 1:38

In the Catechism

CCC 484-507, 966, 971. If you read only one, read 971.